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of Buddha himself to that of the redactors of the Pali Suttas and their commentators, and to that of the authors of the oldest Sanskrit texts is very problematical. The Pali texts represent only one tendency of thought, though that tendency may be closer to the thought of Buddha himself than is that of the Mahāyāna texts; yet it may have emphasized disproportionately one aspect of his teachings. His own attitude may have been more agnostic, his psychology may have been less schematic. The work of Mrs. Rhys Davids will be a powerful stimulus to the psychological analysis of other texts. Much work of the same kind is needed on the early Mahāyāna texts before any general psychology of Buddhism can be written.

The book is of necessity full of Pali terms but it is addressed as much to the general reader as to the professed orientalist.

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STUDIES IN JAPANESE CONFUCIANISM¹

Confucianism has played a very important rôle in the development of Japanese civilization. Its influence is particularly marked in the field of intellectual training and of moral culture in Japan. To show this influence of Confucianism, and to create a better understanding, by the West, of Japanese character and life, Dr. Robert C. Armstrong, of the Kwansei Gakuen, Kobe, Japan, has published his *Studies in Japanese Confucianism*. The book is devoted almost entirely to a historical survey of the schools of Japanese Confucianism in the period of the Tokugawa government (roughly from 1600 to 1868). Under the successive Tokugawa rulers Japan enjoyed an unparalleled peace for more than two hundred and fifty years. It is at this time that several Confucian schools made their influence especially felt in the life and thought of the nation. A few words respecting these schools may answer the purpose of this brief note.

Two main Confucian schools are the Shushi and the O-Yomei. The Shushi School owes its origin to Choo He (1130-1200), a Chinese scholar who sought, under the influence of Taoism and Buddhism, to give a metaphysical ground to the principles taught by Confucius and Mencius. Metaphysically considered, the school founded by him stands for a

¹ *Light from the East. Studies in Japanese Confucianism.* By Robert C. Armstrong. Toronto: Forward Movement Department of the Missionary Society of the Methodist Church, 1914. xv+326 pages. \$1.50.

dualism of *Ri* or Reason and *Ki* or the Sensible World, the *Ri* being the ground of all existence and the *Ki* its manifestation, yet constituting two dual principles in the universe. A prominent representative of this school in Japan is Kaibara Ekken (1630-1714). He held to the inseparability of *Ri* and *Ki* which were conceived by Choo He and most of his followers in a dualistic fashion. On the matter of ethics, in which he was most interested, Kaibara was one with the other Shushi scholars. He deduced the way of humanity from that of heaven. He taught that men, in accordance with the way of heaven, should love all people. He thus made love or benevolence the foundation of all morality, considering it superior to righteousness, propriety, wisdom, and sincerity.

A strong rival of the Shushi School is the O-Yomei School. The O-Yomei School of Confucianism gained its prominence in China under the leadership of Wong-Yang-Ming (1472-1528). This school differed from the Shushi in that it held to a union of *Ri* and *Ki*. The school, moreover, emphasized the intuition, rather than intellectual investigation adhered to by the Shushi School, as a method of getting at the truth of the universe. The first and foremost promoter of the O-Yomei School in Japan is Nakae Toju (1608-48). In common with his school in general, he held to a monistic view of the universe. The world consists of *Ri* and *Ki*, which are metaphysically one with an infinite and real substance, God. *Ri* and *Ki* are manifestations of God, who is not transcendent to, but essentially identical with, the world. Human selves have their unity and origin in this fundamental reality, God. The human self at its best is identical with God. "While the sensible manifestation differs," Nakae Toju writes, "the principle in everything is the same, and as the principle has no quantitative characteristics, we can say that the Infinite and I are one and the same thing. . . . The Infinite is man's true self, and therefore all things are in his mind. To be true to one's self is to be true to God." The method by which one comes to the consciousness of his unity with God is by means of intuition, an examination of his deeper self. Thus the cultivation of the self in matters of morality is strongly emphasized by Nakae Toju. And his influence in the field of morals has been very marked in Japan.

Aside from these two main schools, Dr. Armstrong treats, at some length, of two other schools, namely, the Classical and the Eclectic. The Classical School of Confucianism claimed to teach mainly the principles of the ancient sages of China. Its two prominent advocates are Ito Jinsai and Ogiu Sorai. The former stood for the teachings of Confucius and Mencius, while the latter advocated a return to the sage

kings prior to the two great teachers of China. But the teachings of Jinsai and Sorai were not uncolored by the views prevalent in their times. The Eclectic School is characterized by an independence of thought. The scholars of this school were unwilling to be slavish followers of any of the great teachers of China and Japan. They selected their teaching from various schools of thought and emphasized independent thinking.

This leads us to make a concluding remark upon the book. A critical and systematic examination of Confucianism in its relation to Japanese life and thought is not attempted by the author. He has, however, given, in a very simple and readable manner, as results of his many years' studies, much of the choice teachings, largely in quotations, of representative Confucian scholars of Japan that can be easily understood by the general public. Hence it may be truly said that the author has accomplished, to a great extent, his purpose of making known to the West one of the formative elements of Japanese civilization, and thus contributing much toward a better understanding between the Western and Eastern worlds.

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THE ENCYCLOPAEDIA OF RELIGION AND ETHICS

The sixth and seventh volumes of this massive work¹ have appeared promptly. These volumes contain many articles of great value for students of religion in general. Several of the topics are treated broadly and comprehensively by various specialists in different phases of the subject. These composite discussions if printed separately would sometimes constitute a fair-sized volume. For example, the article "God" is a historical survey of the conception of deity as entertained in different stages and varieties of religion. The same method of treatment is applied to such topics as "Health and Gods of Healing," "Heroes and Hero-Gods," "Human Sacrifice," "Hymns," "Images and Idols," "Incarnation," "Initiation," "Inspiration," "King," "Law." The sketch of historical data supplied in each case is very valuable. On the other hand there are occasions where the historical method is not employed, as for instance in the article "Immortality." The writer confines himself to arguments for or against belief in immortality and makes no attempt to sketch the history of such belief. This is an unfortunate

¹ *Encyclopaedia of Religion and Ethics*. Edited by James Hastings, with the assistance of John A. Selbie and Louis H. Gray. New York: Scribner. Vol. VI, Fiction-Hyksos, 1914. xviii+890 pages. Vol. VII, Hymns-Liberty, 1915. xx+911 pages. \$7.00.